

THE
Missionary Loan Exhibition,

GLASGOW, MARCH, 1899.

BY R. SCOTT MONCRIEFF.

“THEN SAITH JESUS UNTO HIS DISCIPLES—THE HARVEST TRULY
 IS PLENTEOUS, BUT THE LABOURERS ARE FEW: PRAY YE
 THEREFORE THE LORD OF THE HARVEST THAT
 HE WILL SEND FORTH LABOURERS INTO
 HIS HARVEST.”—MATT. IX. 37.

PRICE TWOPENCE.

Sold at the CHRISTIAN INSTITUTE, 70 Bothwell Street, Glasgow;
 and by R. L. ALLAN, 143 and 145 Sauchiehall Street, Glasgow; also by
 the RELIGIOUS TRACT AND BOOK SOCIETY, 88 George Street, Edinburgh.

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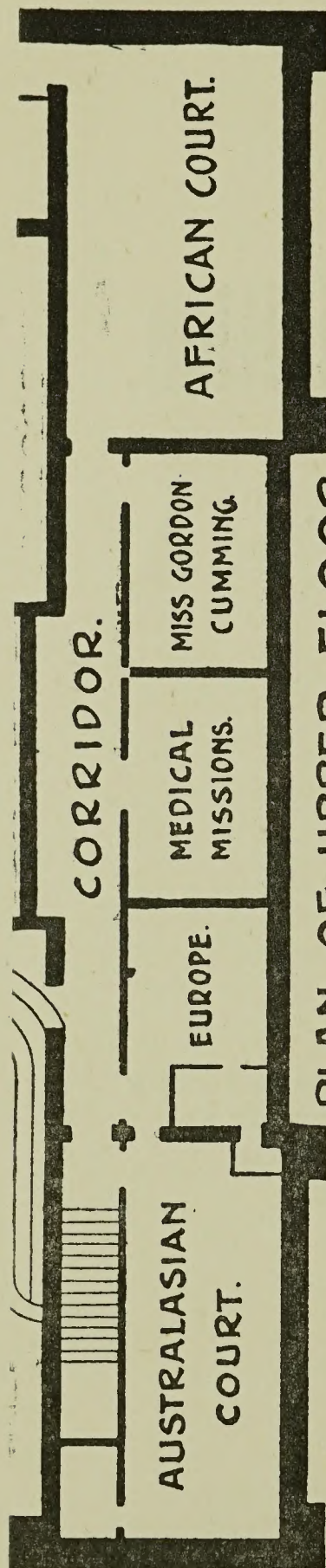
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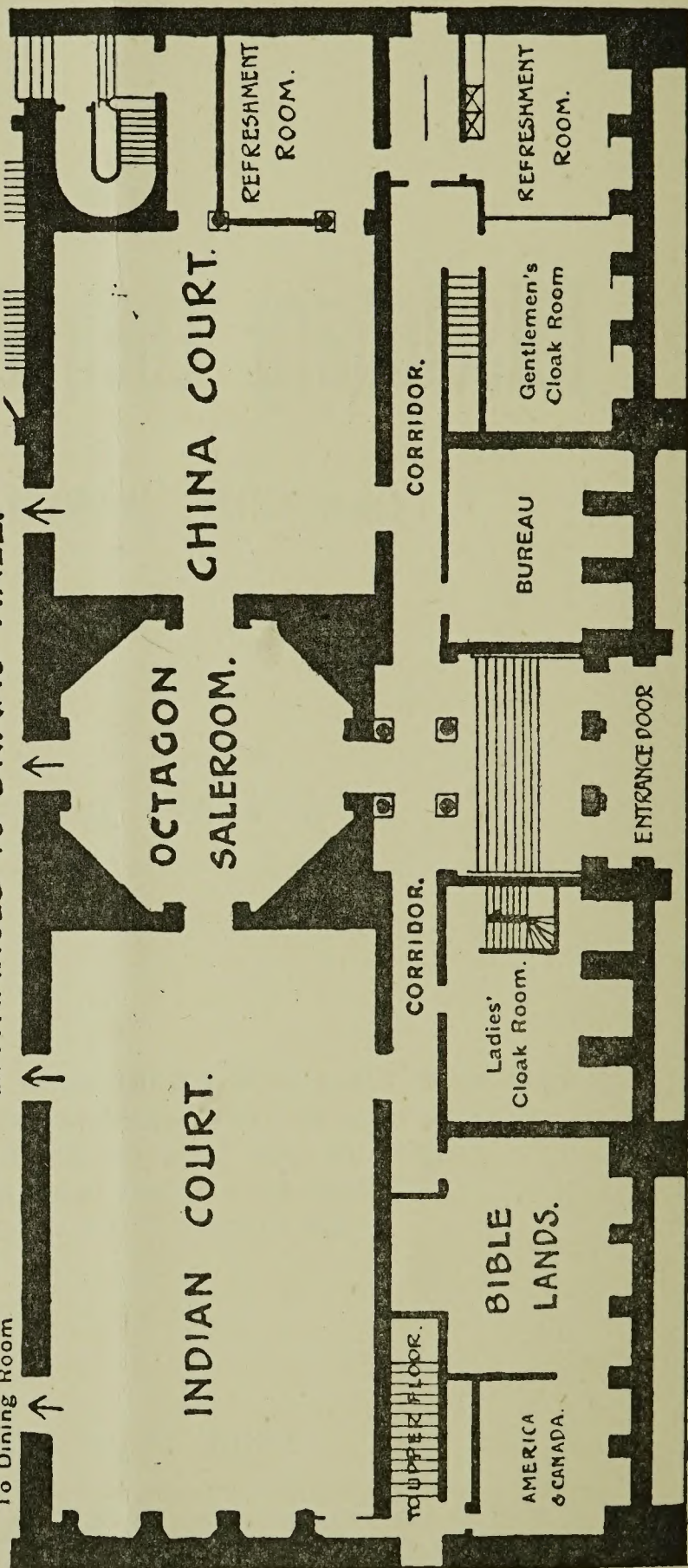
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PLAN OF UPPER FLOOR.

ENTRANCES TO GRAND HALL.

To Dining Room



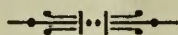
PLAN OF GROUND FLOOR.

BERKELEY STREET.

KENT ROAD.

GRANVILLE STREET.

THE MISSIONARY LOAN EXHIBITION AT GLASGOW.



THE object of this Exhibition, as stated in the official guide-book, was as follows :—“ It is intended to be, to all who come to it, an object lesson in what the Lord has done during the last century by the gospel of His Son in heathen lands.” This was a purpose entirely worthy of the Christian men with whom it originated, and it has been carried out with a marvellous completeness of organisation, and with a success reflecting the very highest credit on the committees to which, in its several departments, the work was entrusted. The Chairman of the General Committee was Mr David Dreghorn ; its honorary secretaries, Messrs Oatts and Graham Browne ; its honorary treasurer, Mr Norman Sloan. Its members were 247 in number, of whom 22 were ministers, 107 were well-known men of business in Glasgow, and 118 were ladies whose indefatigable labours on the sub-committees, in carrying out the details of the work, proved invaluable. During many weeks preceding the opening of the Exhibition on the 5th March, some of the sub-committees met for business daily, but never without earnest prayer for the guidance and blessing of God on their labours ; and on every morning while it lasted a company of the workers met in one of the Courts for prayer for His presence with them throughout the day. In this lay the secret of the success of the Exhibition.

The ready co-operation of fifty-two different missionary societies in this country had been secured for it, from all of which the committee had obtained missionary speakers to assist at the Exhibition, or curios to be shown on its tables. These, with other curios lent by upwards of 200 friends, enabled the committee to exhibit more than 5000 separate articles of interest from the world-wide field of missionary labours in the Gospel. For

this the well-known St Andrew's Hall—one of the noblest in the kingdom, and seated for 4000 people—had been engaged, with the three large halls adjoining it, as also the ranges of rooms on the lower and upper floors on the farther side of these from the great hall.

On Sabbath the 5th March, the Exhibition was inaugurated by special religious services in the great hall at 9.30 a.m., at 4 p.m., and at 7 p.m. These were very well attended, and at each of them most interesting addresses were delivered by missionaries from abroad.

Similar services were held on Sabbath the 12th March, but on neither of these days were the courts open for exhibition of the curios, none of which were at any time on show in the great hall. On each of the eight week days, March 6th to 11th, and March 13th and 14th, the great hall was reserved for missionary meetings, held three times every day, followed by lime-light views of scenes in foreign mission fields.

The total number of visitors from the 5th to the 14th March was 75,000, inclusive of 14,500 who attended the meetings on the two Sabbath days. Of the 60,500 visitors on the eight week days, 13,000 were boys and girls from Board and other schools admitted by special arrangement. During the last four week days the pressure of the crowds of visitors passing through the courts had become so great that it caused serious inconvenience, not only to the visitors but to the army of exhibitors in charge of the numerous stalls on which the curios were set forth.

Inclusive of the 247 members of committee, upwards of 1200 workers were employed in carrying out the Exhibition, and the labour of every one of these was as a freewill offering to the Lord, in His service.

As to the character of the Exhibition and the curios shown at it, I cannot pretend to do more than merely touch the surface of them, as it were, in the limited space at my disposal for this paper. The three large halls, to which I have referred as adjoining the great hall, were utilised as follows:—The first was the Indian court; the second, which was the smallest of the three, and between

the other two, was appropriated for the sale of missionary literature; while the third was the China court. The Indian court was surrounded by stalls, on which a vast variety of Indian curios were displayed, whilst in the centre two large rooms had been erected, in one of which was found an Indian zenana, appropriately furnished; in the other was shown the interior of a room in the Delhi mission hospital. But, interesting as very many objects in this hall were, none attracted so much attention, or was surrounded by such crowds of gazers, as a glass case containing the Bible, the Greek Testament, the communion cup, and the watch of William Carey. In the China court there was a still greater number and variety of curios from China, Japan, Mongolia, and Tibet. One room was fitted up in it as that in a Chinese house, whilst another showed the interior of a room in a Japanese dwelling. On the upper floor of the side rooms we found the Polynesian court, with curios from Australia, New Zealand, New Guinea, and islands in the South Seas. The African court showed an equally large and miscellaneous collection, gathered from many missionary fields in the Dark Continent. In this room had been erected a full-size fac-simile of the hut in which the great Livingstone breathed his last, in a cabinet by the side of which were exhibited his journal, containing the latest entry in his own bold handwriting, also his watch, and other personal relics; and these were regarded with pathetic interest by crowds of visitors, eager to look at them. In the room next to the African court we found the walls adorned with fifty singularly beautiful water-colour paintings of scenes in Japan and China by Miss Gordon Cumming, who exhibited also books for the blind in that country, printed by blind students on Mr Murray's system at his school for the blind at Pekin; and in the room adjoining it were displayed a large number of interesting exhibits from different Medical Missions, and also from the Mission to Deep Sea Fishermen. In the European court, on the same floor, were seen exhibits from Protestant Missions in Spain and in

Italy. In a room on the ground floor were found exhibits from Canada, Labrador, Greenland, Brazil, Peru, and Patagonia; whilst that next to it, called the Bible Lands court, was devoted to curios from Syria and Palestine, amongst which, in a separate recess, were very many specimens of beautiful embroidery—the work of poor and sorely persecuted Armenians. On a table in the centre of this room stood a large and beautiful model of the Tabernacle in the Wilderness, which was never without a crowd around it, listening to the explanations of it given from time to time; but no one object in this room seemed to attract so much interest as the Bible of the late Dr Andrew Bonar, which had dropped from his own hand into Jacob's Well, and had been recovered two years afterwards by the late Dr Wilson.

At nearly every stall throughout the Exhibition there was a lady in charge to explain to visitors, when requested, the curios to be seen in it; but, besides these, there were in every one of the courts missionaries of both sexes, giving from time to time to groups of visitors, short talks of ten minutes or so concerning the missions in which they had been labouring.

With his own lantern (of remarkable power) Dr Harry Grattan Guinness exhibited, on different occasions, singularly beautiful views taken by himself on the Congo, and in Peru and other countries. Not less interesting were the addresses of Mr Frank Wilson, with lantern views of the work of the Mission to Deep-Sea Fishermen on our own seas, and on the ice-bound coasts of Labrador, but those which he exhibited with the cinematograph afforded special gratification to the spectator. By several other gentlemen lantern lectures were given, with views taken in India, in China, in Japan, in Palestine, and in other countries, all of a most interesting and instructive kind.

One of the most effective and attractive exhibits was presented in what were very appropriately called "Costume parades." From several of the missionary societies the committee had received supplies of garments worn by natives in foreign lands where their missionaries

labour. These were readily donned by young people of both sexes, workers in the courts, who were paraded on the platform in the great hall three or four times daily, in groups, in each of which were represented the inhabitants of one country or of another, led by a missionary from it, who introduced them in a few words, and explained to the audience "who was who" of his party. In this manner were exhibited dresses worn by natives of China, India, Tibet, East Africa, Morocco, South Seas, Labrador, Egypt, Palestine.

In the curios were to be found weapons of war—spears, clubs, bows, and arrows—many of them of the rudest kind; with weapons of peace, for agriculture, for fishing, for domestic purposes, in endless variety, from those in use by nations the most degraded and savage—as in darkest Africa—to those in use in China, Japan, and other countries, exhibiting workmanship of the highest skill and art.

Nor were the contrasts less striking presented by the gods of the heathen, brought captive into these Christian halls, some from the dark groves on the Congo, and in the South Sea Islands; some from the gorgeous temples of India, of China, of Japan, reminding one of the lines in the immortal hymn of Milton—

Peor and Baalim
Forsake their temples dim,
With that twice-battered god of Palestine;
And moonèd Ashtaroth,
Heaven's queen and mother both,
Now sits not girt with tapers' holy shrine.

These idol gods were very many in number in the Exhibition, and all had in common, not only the utter absence of grace and beauty in their limbs and faces, but the obtrusive presence of gross deformity and hideous repulsiveness; and one could not look upon them without horror in thinking of the millions by whom these very idols had been worshipped in heathen lands, of the licentious orgies which must have been practised around very many of them, and of the countless human sacrifices which must have been offered to others.

Such reflections should lead, on the other hand, to the deepest thankfulness, when we consider the triumphs of the Gospel in the very lands from which these idols have been brought in captivity to our shores—for they are tokens, and yet very feeble ones, of the victories won in these lands, during the last century, by the missionary servants of Christ—a very large number of whom have laid down their lives in the long campaign against the powers of darkness. And yet not one of these has died in vain, and for every idol which was seen at the Exhibition, there are now, in the lands from which they have been brought, hundreds of thousands of men and women who, having “cast their idols to the moles and to the bats,” are now followers of the Lord Jesus Christ. And as I looked at these hideous objects of former worship in their degradation, I was reminded of what I saw many years ago amongst the ruins of the ancient and long abandoned city of Gour, in Lower Bengal. There I found a Hindoo temple, of the very oldest type, which had been deserted for so many centuries that a Mohammedan mosque had been built upon its roof nearly 800 years before my visit. But the mosque had been abandoned, in its turn, and for very many years. So strongly, however, had both temple and mosque been built, that they had withstood in a remarkable manner the assaults alike of time and of climate. And yet the doom of both was written upon them. Between two of the stones, at the base of the temple, a small seed of the peepul tree had taken root some years previously, the sprouts from which, forcing their upward way in growing thickness and strength, had thrust aside stone after stone, had reached the roof and the brick wall of the mosque upon it, and, treating this in like manner, had effected in it so wide a breach, that very possibly by this time (as 25 years have passed since I saw it) the peepul tree waves its beautiful branches in triumph over both mosque and temple lying in common ruin beneath them. And so it is with the Seed of the Word, wherever it takes root at the foundations of idolatry, or of any faith that is not of God, it carries irresistibly

with it their doom. "Every plant which My Heavenly Father hath not planted shall be rooted up." (Matthew xv. 13.)

A prominent place in the China court was held by the stall of the National Bible Society of Scotland, presenting to view a large placard, on which was printed that precious verse, John iii. 16, in 320 languages, representing all those into which the Bible has been translated. It is probably safe to say that no fewer than 250 of these translations have been accomplished by Protestant missionaries, and within the last century, whilst very many of them have been made into languages spoken by people to whom the use of letters had been wholly unknown until the arrival amongst them of preachers of the Word. The first care of the preacher, on settling in the midst of such a people, has been to give to them in writing their own tongue, having imparted to it a new life, as it were, by his translation into it of the Word of God; and from the printed pages of this, he has given them their first lessons in reading. Can we name a nobler work than that, for a man to have done for a whole nation? Can we conceive of a gift more priceless for him to have thus secured for it?

Our Universities readily bestow their honours on men distinguished by the success of their researches into dead languages of dead nations, and I would not depreciate the value of such labours. But when, in this country, has a University bestowed honours upon a missionary solely for his success in translating the Word of God into the living language of a living people, to whom letters had been unknown previous to his arrival among them? Never! And when has a man been found to teach such a people, for the first time, the use of letters, in their own language, with any other object than to give them the written Word of God? Never!

As I turned away from the placard to which I have referred, and watched in the courts missionaries from many lands, each telling of the triumphs of the Gospel in the country in which he had been labouring, I was pro-

foundly impressed with the reality, the overpowering greatness of the fact that "the Word of God is not bound," as the prophetic eye of Paul foresaw when looking upon his own bonds, in the prison at Rome 1800 years ago.

It breaks the bonds which man would impose upon it. It knows no limits of space, none of time. When the Spirit of the Lord speaks to him, no man can shut the Word out from his heart; and no man can shut it into his heart when the Lord has planted it there and chooses that man to declare it. The mightiest monarch on earth cannot forbid its entrance into his kingdom when the Lord has decreed that it shall enter it, even though the millions of the people unite to silence it, and the Inquisition burns by tens of thousands the men of the book. "The kings of the earth may set themselves, and the rulers may take counsel together against the Lord, and against His anointed, saying, 'Let us break their bands asunder, let us cast their cords from us.' He that sitteth in the Heavens shall laugh, the Lord shall have them in derision."—(Psalm ii. 2.) They awake and find the Word at their very doors!

It knocks at the ice-bound gates of the North and they open to it. It pierces the darkest, deadliest forests of the South, and brings to the dwellers therein light, life, liberty. In vain does the mighty ocean forbid the peoples of its thousand isles to receive the messengers of the Gospel; their vessel may be wrecked on the reef, and yet the very surf carries them and their books to the shore. The snow-clad ranges of the Himalaya, impassable by armies of men, present no barrier, when the Lord gives the word, to a company of women seeking passage to preach the Gospel to regions beyond them (Psalm lxxviii. 11, *R.V.*).

And the Word of God is without limit of time. "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1), for "the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you" (1 Peter i. 25).

The Missionary Loan Exhibition of Glasgow has been

on a scale and of a character and significance wholly unprecedented by any Missionary Exhibition of the past held in this or any other country.

Never before have so many thousands of objects, received from so many and so widely-scattered regions of the earth, of interest in connection with missionary labours, been exhibited to the public, as those which were to be seen at St Andrew's Halls from the 6th to the 14th March. Never before have so many witnesses from so many countries, representing so many different societies, given oral testimony at the same time, in the same place, and before so many thousands of hearers, as to what they have seen and what they know of the progress of the Gospel in the lands in which they have been labourers in the great harvest field of the world, as on this occasion.

Most notable was the entire harmony and Christian fellowship with which they all laboured together for the success of the Exhibition, and very general was the gratification expressed among them to find, in men and women previously unknown to them even by name, brethren and sisters in Christ, fellow-labourers with themselves for the kingdom of God in lands separated by many thousands of miles from the countries in which they had pursued their own labours in His service.

And how remarkable has been the agreement of their testimony, not only that the Gospel proves everywhere mighty to the pulling down of the strongest of the strongholds of Satan, but that the Gospel, and that alone, satisfies the spiritual needs of man, alike in the lowest stages of savage life and in the highest stages of civilisation, when it brings him to the knowledge of salvation by the blood of Jesus Christ.

On this account alone, if on no other, the promoters of the movement and their many fellow-workers, by whose long-continued and arduous exertions it was carried out, are entitled not only to the heartiest congratulations of the Christian public on the success of the Exhibition, but to their gratitude and entire sympathy in that expression of the trust of the promoters with which the

preface to the official guide to the Exhibition concludes in the following words:—"The promoters trust that the outcome of this Exhibition will be to stimulate foreign missionary effort, that what shall be seen and heard during the ten days St Andrew's Halls will be opened shall lead many to devote their lives to the service of Jesus in the foreign field, and that the kingdom of our Lord shall be advanced and His glory manifested."

What is the very last promise given in the Word of God for our comfort, as also for our warning? "He which testifieth these things saith, "Surely I come quickly. Amen!" And what is the very last prayer recorded in it for our use, with expectation and faith in its fulfilment? "Even so come, Lord Jesus!" (Rev. xxii. 20.)

R. SCOTT MONCRIEFF.

43 Mardale Crescent, Edinburgh,
March, 1899.

NOTE.

The representative character of the Exhibition may be gathered further on perusal of the following lists of the Missionary and other societies which supported it, of the gentlemen who presided, and of the missionaries and others who spoke from the platform at the meetings successively held in the great hall from the 5th to the 14th March.

MISSIONARY AND OTHER SOCIETIES

CO-OPERATING IN THIS EXHIBITION.

Armenian Society of Scotland.
Baptist Missionary Society.
Baptist Zenana Society.

Mission to Deep-Sea Fishermen.
Mission to Lepers.
National Bible Society of Scotland.

British and Foreign Bible Society.	New Hebrides (John G. Paton Mission).
Central Morocco Medical Mission.	North African Mission.
Church Missionary Society.	Original Secession Church.
Church of England Zenana Society.	Religious Tract and Book Society.
Church of Scotland.	Salvation Army.
Church of Scotland Women's A. F. M.	South African Mission.
China Inland Mission.	Sheoyang Mission.
Chinese Blind Mission.	South American Missionary Society.
Christian Missions to Africa, India, &c.	Southern Morocco.
Christian Literature Society.	South Spanish Mission.
Congo, Balolo, and South American Mission.	Spain (Figueras).
Edinburgh Medical Missionary Society.	United Presbyterian Church.
English Presbyterian Mission.	Upper Zambezi (M. Coillard).
Free Church of Scotland.	Waldensian Miss'y Aid Society.
Free Church Women's F. M. S.	Wesleyan Missionary Society.
Free Italian Church.	Zenana Bible and Medical Mission.
International Institute of China, Peking.	Boys' Brigade.
Irish Presbyterian Mission.	Christian Endeavour Society.
Livingstonia Mission.	Foundry Boys' Religious Society.
London Missionary Society.	Sabbath School Union.
London Society for Promoting Christianity among Jews.	Student Volunteer Union.
M'All Mission, France.	United Evangelistic Association.
	Young Women's Christian Association.
	Society for Relief of Persecuted Jews.

The following gentlemen presided at the meetings:—

The Right Hon. Lord Kinnaird.	Rev. G. Gladstone.
The Right Hon. Lord Overtoun.	Mr R. W. Henry.
Sir David Carrick Buchanan, Bart.	Mr John Ingram.
The Right Rev. Bishop Harrison.	Rev. E. Last.
Mr T. Crawford Alston.	Rev. Dr Marshall Lang.
Mr J. W. Arthur.	Professor T. M. Lindsay, D.D.
Mr F. W. Arthur.	Professor M'Kendrick, M.D.
The Rev. Dr Blair (Moderator, U. P. Synod).	Rev. J. Pagan, D.D. (Moderator-Elect of General Assembly, Church of Scotland).
Mr T. C. Boyd.	Councillor J. C. Robertson.
Rev. J. Buchanan (Convener, U. P. Missions).	Rev. P. J. Rollo (President of the Baptist Union).
Mr A. W. Campbell.	Councillor J. R. Sandilands (Ex-President of Congregational Union).
Ex-Bailie Chisholm.	Dr Turner.
Rev. Dr Corbett.	Mr W. S. Workman (President of Congregational Union).
Rev. R. Hunter Craig.	
Bailie James Dick.	
Councillor J. H. Dickson.	
Rev. Sholto D. C. Douglas.	
Mr David Dreghorn.	

The following missionaries and others were speakers from the platform :—

From China—

Miss Gordon Cumming.	Rev. George Hunter.
Rev. Moir Duncan.	Miss Hoskyns.
Mrs Moir Duncan.	Miss Kerr.
Rev. J. C. Gibson, D.D.	Rev. W. H. Rankine.
Rev. Grainger Hargreaves.	Rev. Gilbert Reid.

From India—

Miss Angus.	Rev. John Knox.
Colonel Musa Bhai.	Rev. James Lewis.
Rev. George Kerry.	Rev. H. F. Rice.
Mrs Kerry.	

From Africa—

Rev. A. Dewar, and	Mr Mitchell (North Africa).
Mrs Dewar (Livingstonia).	Mr Hugh Paton (Morocco).
Rev. J. T. F. Hollingay (West Africa).	Rev. J. Whitehead (The Congo).

From Madagascar—Rev. C. Jukes.

From New Hebrides—Mr A. K. Langridge.

From New Guinea—Rev. A. Pearse.

From Brazil—Rev. T. E. Craven.

For Labrador—Mr Frank Wilson and Mrs Livingston Wilson.

From Italy—Rev. B. Revel.

From Paris—M. Emile Lenoir (M'All Mission).

Besides these, the following gentlemen gave addresses from the platform :—The Honourable the Lord Provost, Sir David Richmond, the Rev. Principal Story, D.D. (for the Armenian Society), the Rev. Dr Cousland, the Rev. Dr Glover, Commissioner Howard (Salvation Army), Mr H. R. J. Jackson (for the Evangelical Alliance), Rev. George Jackson, Mr T. R. Johnson (for the National Bible Society of Scotland), Dr F. Sargood Fry (for the Edinburgh Medical Missions), Dr George Smith (Secretary for Foreign Missions, Free Church of Scotland).

